



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

England is not higher than in Germany or Spain. Racial characteristics, natural resources, and the like, are apparently conceived to have nothing to do with it.

Although the problems of distribution are not dealt with at all, the question of the rate of wages and the rate of profit is touched upon. We are told that "the great problem is to draw a line of division between them." On this point the author says, "where it shall be drawn is not fixed by any natural law but by agreement" (p. 28). In the making of this agreement three factors are presented as helping the workingmen: (1) Public opinion, (2) combinations, (3) strikes or threats to strike (p. 29). Such facts as ability, numbers and moral qualities are given no place in determining the level of wages.

To sum up. The book is for beginners. As such it violates the laws of sound mental development. It presents practical questions, the understanding of which demands a knowledge of principles, before it gives the principles. It contains too much of the historical and descriptive. Finally, when attempting the discussion of principles the author has made many serious mistakes in logic.

J. W. MILLION.

Catholic Socialism. By FRANCESCO S. NITTI. Translated from the second Italian edition by MARY MACKINTOSH, with an introduction by DAVID G. RITCHIE, M.A. London: Swan Sonnenschein & Co., New York: Macmillan & Co. 8vo. pp. xx + 432.

THE author of this volume, Professor of Political Economy at the University of Naples, has here presented the first of a series of studies hereafter to be completed on the important types of modern socialism. The first study is confined to Catholic socialism, as being the type least generally known. Furthermore, in view of the importance of the more recent Catholic congresses at which the social question has been discussed, Professor Nitti wished to indicate the tendencies of the Catholic socialists, a school which "seeks to reform society in the name of God," though it "does not on that account seek to modify it any the less profoundly." Catholic socialism is only one aspect of so-called religious socialism. And Professor Nitti expects at some later day to consider other aspects of religious socialism, besides anarchical socialism, collectivism, state socialism, etc.

The volume now at hand, made up of twelve chapters, falls rather naturally into three parts: (1) The division of the book which deals with such general subjects as Socialism and Christianity, Attitude of Catholicism and Protestantism with regard to the Social Question, and others (pp. 1-100). (2) An historical, comparative and more or less critical statement of the theories, schemes and tendencies of the so-called Catholic socialists in the leading European countries and the United States (pp. 100-358). (3) Finally, Professor Nitti devotes the concluding chapter to "The Papacy and the Social Question." Among the appendices will be found the important Encyclical of Leo XIII on Labor, of May 1891.

The early chapters treat of the more general aspects of the subject, though here, as elsewhere, will be found the thread of history which makes the entire volume, properly speaking, a history of the Catholic social movement, for with Catholic theorists no less than with Professor Nitti the term "socialism" is loosely used. In a general sense socialism, according to the author, is rather an inspiration than a doctrine. It is "the outcome of the profound contrast existing between the political liberties that have been granted to the working classes and the economic slavery, the yoke of which they feel all the more heavily since the acquisition of these very liberties" (p. 4). More definitely it is "a complete economic system the direct outcome of philosophical doctrines" (p. 6). Further along we note that socialism is "not a fixed and determinate system, but rather a movement that undergoes modification according to the historical surroundings and economic tendencies of each nation" (p. 29); hence its power and diffusion. It is "nothing else than the doctrine opposed to Individualism" (p. 77). Catholic socialism in particular, we are told, "is in substance but the application of Christian principles to state socialism" (p. 350). And Archbishop Vaughan of England is a Catholic socialist because he "favors all reasonable and just efforts to alleviate the sufferings and improve the moral, material and social state of the less fortunate classes of society" (p. 324).

These citations, indicating various points from which the elastic phenomenon of socialism may be viewed, suggest at once the vagueness characteristic especially of the early chapters, in which the author attempts to limit his subject, and so to place it in its relations. The numerous quotations from a wide range of writers hardly tend to make clear what the author understands by Catholic socialism. The

truth seems to be that the term "socialism," whether applied to the views or to the practical schemes of reform which the church would sanction, is a misnomer. The encyclical of 1891 shows clearly that the church has not departed from the old lines of its social policy. And it is only when these lines are transgressed that socialism, in a definable sense, begins. The volume is, however, not to be judged fairly from the early chapters.

Whatever may be said of the constructive work of Professor Nitti, the more strictly historical and comparative study of the Catholic social-reform movement (pp. 100-358) will be valuable to those who wish to understand the present attitude of the Catholic church towards the social question. In the history of this movement there is little material of importance previous to 1864, the year of Archbishop von Ketteler's book—*Die Arbeiterfrage und das Christenthum*. From that year, under von Ketteler's influence, Catholic churchmen began to discuss somewhat freely the social question, and gave some attention to political economy. By 1869 in Germany a Catholic socialist party had been organized. Today the strength of the Catholic socialists is greatest in Germany, Austria, Switzerland, France and Belgium. To these countries Professor Nitti devotes his best energy.

Considerable space is given to the German Catholic writers, notably von Ketteler, Moufang and Hitze. The theories of the Austrian leaders, Rudolph Meyer and the late Baron von Vogelsang, are set forth at length. A chapter is devoted to Gaspard Decurtius and Swiss socialism. The views and practical schemes of the Frenchmen, Count de Mun and La Tour de Pin Chainbly, are discussed. The experiment of von Schorlemer-Alst in Westphalia, the *Bauern-Vereine*, which have become so important a factor in many agricultural districts in Germany, together with such plans as those of the Catholic industrialists in the north of France, especially M. Léon Harmel's factory at Val-des-Bois are very fully explained.

Von Ketteler, the first among Catholic prelates seriously to consider the attitude which the Church should assume toward the social question, was inspired by Ferdinand Lasalle. Of course the churchman differed from Lasalle on many points. In the first place the Archbishop was a believer in private property. "The Democratic socialists commit a grave error when they deny the right of property" (p. 125). Again, although he looked favorably upon the Productive Associations, he denied the right of these associations to obtain their

capital from the state. He argued that it was in direct violation of the law of property for the state to levy taxes to better the normal condition of the workmen. The state should tax parishes or proprietors only for the relief of the poor, to save men from extremities. But the church may do what the state may not. In other words, the capital for the associations should be raised by voluntary subscriptions among Christians, and thus the associations would be under the control of the church (pp. 126-7). This is the first step in the history of the movement.

By 1871 Canon Moufang was ready to draw up the programme of the Catholic socialist party. He believed that church and state together must seek a solution to the problem of emancipating the working classes from the evils of competition. And, on the whole (he admitted) the obligations of the state are heavier than those of the church. The state need not create associations, but it should aid and encourage them.

After Moufang the most active and eminent of the Catholic socialists in Germany was Canon Hitze. He has been the leader of the Catholic socialist party in the Reichstag. His views have been widely accepted outside his country—in Austria, Switzerland and France. An ardent opponent of economic liberty, he regards as the sole means to social tranquillity a return to the old corporative institutions or guilds (p. 145).

Space enough has been given to Professor Nitti's exposition of the Catholic movement in Germany clearly to indicate his method and to make significant the attitude of the Catholics toward the social question.¹ Two ideals have gradually asserted themselves in this movement as a means to social reform: (a) the ideal of labor corporations associated after the manner of mediæval guilds, and (b) that of state intervention. There seems no doubt today that the church has committed itself to the principle that in industrial life, control from without—external interference—is a necessity. The Austrian Catholics have already secured compulsory guilds for the encouragement of industry. The Germans and the French, followers of Moufang or of Count de Mun, are urgent on behalf of state intervention, and in most matters are in real accord with the state socialists.

¹ See the discriminating article by MR. J. G. BROOKS in the January number of the *International Journal of Ethics*, entitled "The Social Question in the Catholic Congresses."

The later portions of the volume, notably the concluding chapter, are of little consequence. Here the Catholic bias of the author is most evident. We may note for instance this statement : "Whatever may be the economic programme of modern socialists, there is nothing contrary to it in the origin, traditions and principles of the Catholic Church" (p. 360). In view of the Pope's encyclical of 1891, what could be more absurd than the saying that the church "accepts, or at least does not consider unjust, the greater part of the claims of modern socialists" (p. 363)! The truth is that the Catholics who are fit to have opinions on matters of industrial and social policy accept generally the present economic order—the wage system, private property, rent, etc. Though many of them would have wage-earners become property owners by means of building and loan associations, savings and credit banks and in other ways, they are as a body still very far from the standpoint of true socialists.

H. B. LEARNED.

Von Darwin bis Nietzsche : ein Buch Entwicklungsethik. By DR. ALEXANDER TILLE. Leipzig: C. C. Naumann, 1895. 8vo. pp. xx + 241.

THE present treatise of Dr. Tille's is an attempt to summarize the various applications of the selectionist doctrines that have been made to the fundamental problems of ethics, but it of necessity includes much that belongs to the domain of sociology rather than to that of ethics, or that is common to the two. The work does not attempt to trace the growth of selectionist ethics beyond the work of Friederich Nietzsche, which work the author—with a disposition to overestimate both the originality and the importance of Nietzsche's work in this connection—regards as marking the advance of evolutionary ethics and selectionist sociology from the stage of speculation to that of an assured scientific position. This limitation of the scope of the inquiry accounts for the exclusion of certain recent writers, but hardly justifies the omission of such a critic of selectionist theories as Ritchie, or of such an advocate of conscious selection as Stanley, the work of both of these writers being largely concerned with the problems of evolutionary ethics. Much less do they justify the Teutonic exclusion of the claims of French writers, set forth in the following dictum : "In the cultivation of this field [the application of the selectionist doctrine to ethical problems] Germans and English have exclusively shared. Only in scientific